EAST WEST 東西報
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Census count may ignore minorities

After almost a year of bitter controversy and months of tedious enumeration, the 1970 Census in San Francisco came to an end July 10.

The preliminary report on San Francisco's total population, estimated at 704,370 or a loss of thirty-five, 946 since 1960, was presented to the mayor's office July 27 by Evan H. Davey, acting area supervisor for the bureau. Davey, who replaced retiring Richard J. Mullikin July 10, said a final total won't be out until later this year and that breakdowns by age, race, sex, income and other factors won't be available until next year. However, according to one source, the Chinese population is "at least ten per cent of the city's total (the state estimated 64,000 Chinese in 1969).

Defects and Demands

The 1970 Census was a complicated political, legal, scientific and economic issue in Chinatown. Last October 22, a meeting with Mullikin was sponsored by the Social Services and Immigration Committee of the Chinatown-North Beach District Council. The district council expressed its major concern in two areas:

- "It is impossible to have a fair and accurate census in non-English-speaking areas, such as Chinatown and the Mission, because the 1970 Census will be conducted only by mail and in the English language."
- "In a congested area such as Chinatown, where an apartment or flat is often shared by a number of families, a considerable number of households will never receive the census questionnaire." The council feared that an undercount would incur loss of millions of federal dollars for much needed services in Chinatown in the next ten years.

An ad hoc committee on the 1970 Census, headed by L. Ling-chi Wang, was created to assist and improve the enumeration. Subsequently the council, upon the recommendation of the ad hoc committee, put forth the following major demands in November:

1. Door-to-door enumeration by bilingual census takers in the Chinatown/North Beach area,
2. Bilingual census administrator, educator, supervisors, pre-canvassers and enumerators,
3. Chinese version of census questionnaire and instructions,
4. Community participation in screening and hiring of census personnel,
5. Census assistance centers in Chinatown.

The bureau, in response to community and political pressure, met half-way demands two, three and four and ignored demands one and five.

On January 6th, two poverty-stricken residents of Chinatown—

—Continued on page 4

I Ching: a voice of ancient wisdom

The Book of Changes

— see page 5

Peace ship will rest

SAN FRANCISCO—The ketch Phoenix, which has sailed the Pacific since 1958 in the cause of peace and which last year tried to put in to the Communist port at Shanghai on a good-will visit, arrived here last Wednesday from her final voyage.

"I'm sixty years old now and these things have to end sometime," said skipper Earle Reynolds when the fifty-foot boat completed its 4,700-mile trip from Japan.

"It's not entirely a coincidence we arrived today," Reynolds said from the deck of the boat anchored in Aquatic Park.

He said Wednesday was being observed in Japan as the twenty-fifth anniversary of the dropping of the atomic bomb in Hiroshima.

The pacifist sailor said he will move into the Quaker community in Ben Lomond in the Santa Cruz mountains, where he will work at "helping in any way I can, with meetings, work, or whatever."

The Phoenix of Hiroshima, he said, will be moored at Moss Landing or Santa Cruz.

Her logs show a number of milestones in the history of the peace movement.

The Phoenix was boarded by the coast guard and Reynolds was arrested when he tried to steer the boat into a hydrogen bomb test zone in Eniwetok in 1958.

She was turned back by the Russians in 1961 when Reynolds attempted to put in at a Siberia port to protest nuclear testing.

In 1967, the ketch sailed to Haiphong in North Vietnam to deliver a load of medical supplies to civilians.

The Red Chinese prevented him last year from putting into Shanghai harbor. That adventure prompted Japanese officials to expel him and send him on the voyage home.

He said he was deported under a new law aimed at "undesirable aliens."

"I was the first, but not the last, foreigner to be deported for pacifism," Reynolds said.

Asiantown: a complex matter

By Ken Wong

Out of the mud grows the lotus. The Oakland Chinatown urban renewal project is a bit muddled. Not clear is who will sit on the advisory board which will work with the Oakland Redevelopment Agency on plans for a $7.6 million renewal of the area. The Japanese and the Filipino communities want "in." And Chinatown is willing, but not to the extent of "equal voice."

Chinatown has been seeking federal funding for renewal since 1966 and has spent $17,000 for studies and plans for the area bounded by Webster, Ninth, Broadway and Eleventh streets.

John Williams, executive director of the Oakland Redevelopment Agency, admits that the situation is a "hot potato" since the agency has urged the participation of all groups within the neighborhood.

Meanwhile, a fifteen-member interim committee, composed of equal numbers (five from each community), has been named to decide on the structure of the advisory body. The committee, headed by Gerald Leo, will meet at Lincoln Grammar School on August 26.

A group of merchants, property owners, and professionals called the Oakland Chinatown Redevelopment Committee, under the leadership of businessman Edward Wong, have been trying since 1966 to renew Chinatown with federal funding, without success.

The primary stumbling block has been the lack of financial support from the Oakland city council, which cut the original twenty-seven-block project to four square blocks.

In 1967 the committee withdrew application for planning and survey funds to facilitate the Peralta College's Lake Merritt campus project.

Designs for the new Chinatown were drawn by the Oakomoto and Liskamm architectural firm. However, the committee has been inactive since last October.

In June of this year the Oakland Redevelopment Agency invited all interested community groups to a public meeting which drew Chinese, Japanese and Filipino community representations. At that time the Oakland Citizens Committee for Urban Renewal (OCCUR) was formed. The project was called Asiantown.

Elected directors for the group were Dr. Kenneth Hoh; Dr. Roy Sano, a Mills College chaplain; and Eddie Buccat, an officer of the Filipino-American Youth Development Council.

Chinatown residents, including property owners and businessmen, feel that other groups should be included, but they should not insist on an equal voice in the planning.

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EDITORIAL

A SMALL VICTORY

Taking of the 1970 Census has finally come to an end. It is, of course, too early to determine whether the "mail-in, mail-back" method did a satisfactory job, particularly in counting poor and minority citizens in the U.S.

Legal and political pressure, such as was generated from the Chinese community, no doubt improved the enumeration process. Unselfish cooperation among community agencies and individuals also contributed significantly to the total head-counting effort. Even though we failed to attain all our demands of the Bureau of Census, use of the mass media, community organization, and a lawsuit combined to bring the Bureau to respond to the needs of the Chinese community.

We hope that the Census Bureau will continue to consider ways of improving future census-taking procedures.

If 10 per cent of San Francisco's total population is Chinese, as is so often reported, then the Chinese population has been grossly under-estimated, and therefore short-changed, in the past. A low census count means reduced political influence and fewer essential services.

Hopefully, the results of the 1970 Census will begin to reverse the past injustices resulting from inaccurate estimates of the Chinese population in San Francisco

We also hope that the new population data will benefit students of Asian American ethnic studies. Since the emergence of ethnic studies programs in the United States there has been a serious need for more precise and thorough information about minority groups.

The 1970 Census is sure to become a valuable source of such statistics. Chinese, Japanese, Koreans and Filipinos were each singled out in the census questionnaire. Precise information will be available on each respective group.

Unfortunately, the Census Bureau has so far made no move to make this information widely accessible by publishing a special monograph on Asian population groups as it did with blacks and Spanish Americans even in the 1960's.

We therefore strongly urge you to write to the Bureau asking for such a separate publication of the demographic characteristics of all Asian groups in the U. S. Letters should be addressed to: Dr. George Brown, Director, Bureau of the Census, U.S. Department of Commerce, Washington, D.C. Letters to congressmen and senators will also aid the cause.

Letters to the Editor are welcome, and they may be on any topic of general interest. If you can, please type your letters, double spaced and neat. Address all correspondence to East/West, at 758 Commercial Street, San Francisco Ca 94108. We reserve the right to edit letters for reasons of space, taste, or anything that might jeopardize our existence.

Letters to the Editor

Matter of convenience

East/West:

Our Council of Oriental Organization (COO) has already written a letter to George Brown, Bureau of the Census, Washington, D.C. 20233 for a special pamphlet covering the 1970 social and economic data of the Asian population in the United States, including the mainland and Hawaii.

I am writing you at this time to ask your help in publicizing this so that other Asian individuals and groups may also write to Mr. Brown for this.

The Bureau of the Census has a special pamphlet covering the black population for the United States giving the 1960 social and economic data for that group. It also has a special pamphlet for the Mexican-American community, especially in the five southwest states. This information makes it very convenient for the black and brown people in the United States.

We do not have a comparable pamphlet for our Asian population. To have such a pamphlet would be most helpful for all those in the Asian communities and related individuals in governmental agencies who are seeking to help alleviate the many problems of the Asian communities.

Paul Louie
President, COO
Los Angeles

No whiteners, please

East/West:

It irks me to know that there is such a title as "Honorary White." Why do white supremacists consider it an honor to be white? If a white South African wants to bestow me the honor of "Honorary White," I will politely tell him to roll up his certificate and do you know what with it.

It is an unfortunate coincide (unfortunate for the Chinese, that is) that Professor B. Kok of the University of the Orange Free State has a Chinese sounding name. He should change it to a whiter name like White. Better still, he should have it tatooed on his forehead since he is so damn proud of it. Racists like Prof. Kok should learn to live with people of other races. Hell is an integrated community. Prof. Kok will have to live with it sooner or later, and I do hope sooner.

Sincerely,
Young H. Woo
Richmond, Virginia

Public funds for private schools

East/West:

In recent weeks, the controversy over public subsidy for private schools has been raised to a fever pitch. As I read the editorial pages of the major newspapers, I am somewhat stunned by the lack of knowledge of the citizens concerning the policies and conditions of the private schools. One person wrote, "The parochial schools have no discrimination, the entrance examinations are purely competitive." I was absolutely appalled by such a statement! As a former student in the parochial schools, I can tell you some instances and incidents that would make one's blood boil.

However, we must look at the practical aspects first. If we can afford to subsidize the parochial schools, why not use these available funds to rebuild our antiquated *public* schools. The public schools are the only hope for "ghetto" children to "make it" in the world. The upper-class rich can afford to pay their way anywhere.

People say that if we don't subsidize the private schools, they will have to close down, creating an added burden on the public schools. The answer to that is, if the children of the parochial schools are forced to go to the public schools, perhaps their parents will become aware of the need to improve the conditions of the public schools. I am sure that many of these parents with their influential positions can help the public schools immensely.

The most important argument against the parochial schools is the polarization of classes which it causes. If we subsidize the private schools, we are only helping to further socio-economic segregation. Let's face it, the overwhelming majority of the students in parochial schools are white, upper-middle class. We should always work to unify a community, never to divide it.

Charles Wu
San Francisco

Commitment

East/West:

On June 16, 1970, Mr. John W. Gorny, district director of Holiday Inn, wrote to our employment representative, Mr. Stanley Lim, assuring him that when the Financial District Inn (Chinese Cultural Center) opens in November of this year a minimum of 80% of the total employees will be hired from the Chinese community.

We expect Holiday Inn to live up to this commitment.

Sincerely,
William Becker
Director, Human
Rights Commission
of San Francisco

Clearing the air

East/West:

My name was mentioned in the July 15th issue of Forum, and I feel obligated to clear up some very clouded issues.

My name was brought up in an anonymous letter printed in The Forum, as "a person new to the faculty, a non-Asian, non-Chinese speaking person," as if to imply I was therefore professionally unqualified to be selected by the Central Office to teach at Galileo, solely on these qualifications. Let me set the record straight.

I am no stranger to the faculty or students, or to the Chinese Community. I am a native San Franciscan who has taught and/or counseled Chinese and other students at Marina Junior High for eight years. So when I transferred to Galileo this Spring, it was not as a stranger, but as renewing old friendships with a great number of students. I had even programmed hundreds of them to Galileo. Being vice-president of the San Francisco Classroom Teachers Association, I was well-known to the faculty. I am a member of the Chinatown-North Beach District Council, and I have worked very hard in the Chinese Community for over a year and a half on a program to bring the teachers and the community together to mutually solve problems.

After experiencing this community picture, the teachers went back to their school with an awareness that is being translated into new programs and involvement in curriculum changes that are making school more meaningful to the students. Programs like this must be continued and expanded if problems are to be solved. The teachers must go into the Community and the Community must go into the schools so that both can work to-

–Continued on page 8

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WHERE THE LIGHTS ARE LOW

By Manchester Fu

That gal reporter who worked on the Examiner and was axed when the Ex merged with the Chron, what was her name? We were in the dark till Tong G. Sam the Social Service supervisor switched on the light.

The lady is Patricia Sandra Mar of Fresno and presently a senior law clerk for the State Appeal Court, having graduated from McGeorge Law School at the University of Pacific last year.McGeorge has the highest percentage of its graduates passing the State Bax exams.

Patricia, the first Chinese woman by-liner on a metropolitan paper, edited the Daily Californian.At Cal she had a General Motors scholarship for four years.

After leaving the Examiner she was appointed administrative assistant for the State Assembly's Special Committee to Study Compensatory Education under Jesse Unruh and later Dr. Wilson Riles.

Then she went to McGeorge in '66 and finished the four-year law course in three, graduating magna cum laude and winning the UOP McGeorge School of Law Alumni Award as the outstanding student of the year. She also won seven awards out of seventeen categories.

★ ★ ★

Chinese opera buffs might like to know of the Chin-Bow Opera Troupe that is playing at the Palace Theater until the end of the week. Seven new faces, count 'em.And they're drawing a pack house, despite a $10 price tag for the first 17 rows scaling down to $3.50 for "the tombstone markers" seat up in the balcony. The Palace seats 1200.

We know of four little old grannies, living on pensions, breaking their piggy banks to take in the shows three nights in a row. Nothing like instant nostalgia.

Comic Leong Sing Baw, one of the players and a star of stage and screen in the Far East, reminds us of Jackie Gleason. He was asked why Chinese opera is moribund in Hong Kong

Leong said it was a simple matter of economics. Out of a population of four million, nearly half a million would go see the opera. But there is no theater available. Theater owners make more showing films with a turn over of six shows per day and with less investment. No sweat either. You can get by as a movie house with a staff of six. No hassels with a company of prima donnas.

Producers have to set up tent theaters seating an audience of three to four thousands in order to make it. They put on shows only around holidays as the lunar new year and Moon festival. Few young talents are getting into opera since it requires long training and a hefty sum for costumes. Actors must own their own wardrobes.

Cantonese opera is a dying art and may fade into oblivion before long. Perhaps that explains why folks are plunking ten dollars a seat.

★ ★ ★

It's little Davy fighting Goliath all over again, the Neighborhood Arts Program's clash with the mighty San Francisco Art Commission. And what we're afraid of is that the program as we know it will go down the drain replaced by a pale imitation, a "professional staff", meaning a corp of hand picked cronies. It's sad.

It's mad. We were at the meeting two Mondays ago where two of the art commissioners used profanity to insult the public crammed into the tiny 20x25 foot meeting room. The commissioners obstinately refused to move the meeting to larger quarters, adding unneeded tension to the stormy, heated session.

The people in the rear couldn't hear. Speakers began to shout. Temper was short. A compromise was reached, allowing the 19-member staff who had resigned en masse an extension of two weeks.

All we know of the Neighborhood Arts Program is what it has done in Chinatown under Loni Ding. as an organizer, she is nonpareil. For example, the concert given by cellist YoYo Ma at the Chinese American Citizens Alliance hall. The C.A.C.A. joined hands with the Square and Circle Club to host a party for guests. The old folks came, the street youths came, the families from the housing projects came. A true community affair. Standing room only.

There is a difference in philosophy between NAP and the art commission which seeks to bring culture to the ghettoes, symphonies and art exhibits. NAP thinks art is of the people and by the people. We saw a bi-lingual paper movie in "say-yup" telling of housing conditions in Chinatown, the cockroaches, the rats. And the people laughed at their own miseries. Art is life, life is art.

A long time coming . . .

St. Mary's Drum Corps celebrates opening of new Central Police Station.

Central police station opens

It's been a long time waiting. More than a decade, from the time of finding a location and other bureaucratic red tape, but the Central Police Station opened last week.

Mayor Alioto and a crowd of dignitaries from Chinatown and the Italian community plus the St. Mary's Drum Corps and a jazz combo led by Inspector Herb Lee made it a gala occasion.

Police Chaplain James McGee blessed the building which is a five story concrete structure at 766 Vallejo Street. It houses the new station on the ground floor and four levels of parking with 136 stalls. Cost of the combined facility is $1,115,000.

Captain Joe Flynn is the commander of the new station and its 139 officers. Among them is the 6-man Chinatown Detail.

EXAMINER PHOTOS

Inspector Herb Lee and combo: Kicking out the jams.

NY youth killed in gang rumble

NEW YORK — A street rumble in Chinatown ended with a 14-year-old knifed to death last week.

Frank Leong, 17, was charged with the fatal stabbing of William Wong, 14, on August 3rd.

Police said Leong attacked Wong in revenge for Wong's stabbing of James Yune, 17, six days earlier. Both Leong and Yune belong to the Black Eagles gang while Wong was a member of a gang of 13 and 14-year olds.

At 14, Wong already had a record of arrest for larcency and assault but neither Leong nor Yune had been arrested previously, police said.

Police said Wong stabbed Yune in the chest and back July 28 during an argument on the basketball court of junior high school 65 in the heart of Chinatown. Yune was hospitalized for two days.

The Black Eagles threatened Wong's life for almost a week, police said, and on Monday night they caught him outside a Chinatown store.

Leong stabbed Wong several times but the injured boy managed to stagger down the block to the doorway of a coffeehouse before he collapsed, police said. Customers leaving the coffeehouse found him minutes later, already dead.

San Quentin con may get parole

SAN RAFAEL — James K. "Egghead" Wong, convicted robber and suspected murderer, may be paroled soon from San Quentin prison to return to Hawaii to work as a carpenter, it was learned last week.

Wong went to Hawaii state prison in 1953 for robbery. In 1956 he escaped from prison and while free allegedly shot and killed a taxicab driver.

ROC helps Europe's Chinese with language

The Chinese government will take effective measures to help overseas Chinese in Europe to learn the Chinese language, it was announced by Kao Hsin, Chairman of the Overseas Chinese Affairs Commission.

Kao said the government will send textbooks, phonograph records, tapes and "mobile teachers" to Europe to help the younger generation of Chinese nationals to learn spoken and written Chinese.

Kao paid a 46-day visit to Europe and the United States recently.

He said Chinese language education is inadequate in Europe. Most of the young Chinese there cannot speak Chinese.

He said there are some 70,000 Chinese nationals in Europe, most of them living in Britain.

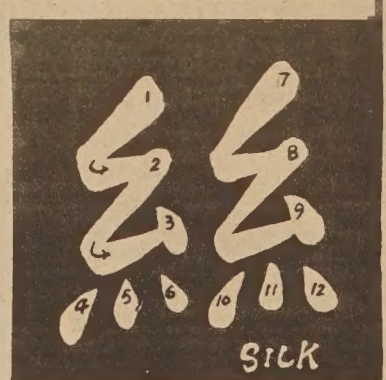
All the Chinese people in Europe support the constitutional government of the Republic of China, Kao claimed.

CHINESE WORD-A-DAY

BY GORDON LEW

Two short strips of twisted silk ribbon make up the Chinese word "silk." Why two? The Chinese believe that good things always come in pairs. Therefore, the word "happiness," which is often used to decorate Chinese wedding invitations, has to be repeated to become "double happiness." In the old days, people usually gave two identical presents to suggest the idea of good things happening in pairs. If you want to give someone a good New Year wish, wish him twins. Even the lucky money, which the Chinese give out during the New Year or other big occasions, usually comes in twos or even numbers. With this information, all you folks can ask your bosses to double your salaries next month.

"Silk" means thread, wire, and fibre. In the orchestra, "silk section" means the string section. In the kitchen, "silk" means shredded, such as "meat silk" for shredded meat and "chicken silk" for shredded chicken.



Cantonese **SEE** Mandarin **SZ**

Rhyme with BEE

"Silk clothing" refers to the gentry because they wear the best silk. It also refers to the ritual gowns. "Silk melon" is the loofah gourd. "Copper silk" is a copper or brass wire.

"Spider silk" is the threads of a spider. The Chinese saying, "spider's silk and horse's trail," means the subtle sign or clue of something suspicious.

I am well aware that we are in the age of fingerprints and license numbers, and very few detectives would look for horse's trails for clues. In fact, when you mention "horse's trails," people may think that you are plugging the Kentucky Derby.

Unions miss labor meet

Labor failed to meet with management, government officials and minority representatives to discuss a San Francisco plan last Wednesday, according to Lambert Choy, co-chairman of the Chinese for Affirmative Action.

The meeting was called by the Department of Labor to work out a program, similar to the Philadelphia plan, which deals with construction firms working on federal projects which must hire minority workers as part of the contract.

In Seattle, the unions, which refused to attend such a meeting, were bypassed. Management hired the workers, who eventually joined the unions.

Regional Department of Labor official James Warren told the Chinese for Affirmative Action to write the department and report the unions' reluctance to meet. The next step is up to labor.

Census

—Continued from page 1

Lee Quon, 75 years old, a retired laborer, and Sik Wing Wong, 71, a retired cook—filed suit in a U.S. District Court to block the taking of the 1970 Census in Chinatown. Both plaintiffs, representing about fifteen thousand Chinese, asked for a bilingual census questionnaire, door-to-door enumeration rather than mail survey, and bilingual enumerators. Attorney Edward H. Steinman of the Neighborhood Legal Assistance represented the plaintiffs.

On February 6th Federal Judge G. S. Levin refused to issue an order to stop the census by mail, but denied a government motion to dismiss the suit on grounds that the court had no jurisdiction over the census. Substantial undercount could result in further litigation and perhaps a court-ordered recount.

Success or Failure?

With the enumeration ended and preliminary results released, Conrad Taeuber, associate director of the bureau, on July 30th called the 1970 Census "the most accurate census ever taken." Wang, however, had said on May 6th that the ad hoc committee felt it was "a disastrous failure" because of "incompetent supervision, lack of coordination, poor planning, inadequate personnel training, questionable hiring procedures, inflex ibility of administrators, relu tance to accept community sugge tions and, most important, igno ance of the Chinese community.

Davey, in releasing the San Fran cisco figure, conceded that som persons may have been missed, bu said the number missed was prob ably quite small.

Murray Schumach, in an artic reprinted from the *New Yor Times* in the August 9th issue the *Examiner-Chronicle*, reporte "serious difficulties" in taking th census in major urban ghetto across the nation and low retur from these ghettoes. For exampl Atlanta's ghetto reported on thirty-five per cent returns, whi New York's ghettoes register forty-seven to fifty per cent. N figures on San Francisco ghetto are available to date.

Future Debates

While the public is waiting f complete results of the censu politicians, economists, planne and businessmen already are tal ing about the effects of the censu The steady loss of populati prompted the San Francisco cha ber of commerce to call for concerted middle-class housi program on July 29. In addition loss of federal and state funds, S Francisco will lose its political re resentation: one assemblyman a half a state senator.

Planners and economists pred that loss in population in urb centers will be offset by the gain the quality of life in large citi because many of the social a economic problems of cent cities are shifting to the suburbs.

These and many other relat issues will be hotly debated coming decades.

TING, The Caldron

鼎

Ting/The Caldron explores what it means to be Chinese in the United States. Sections include history and commentary, poetry in calligraphy and translation, art in the form of paintings and photographs, and an article on Tai Chi Chuan.

Edited by Glide's Nick Harvey, *Ting/The Caldron* reveals the tensions of a culture caught between two worlds, a culture with a unique identity unsuspected by the parent city, and just being discovered by its own people.

Contributors are: Choy Kam-Man, William T. R. Chung, Loni Ding, Christa Fleischmann, Madeline Fu, Paul Pei-Jen Hau, Kai-Yu Hsu, Kem Lee, Ruby Lee, Lorna Logan, Chin-San Long, Irene Poon, Kenneth Rexroth, Gary Snyder, Lily Tom, Tseng Ta-Yu, L. Ling-Chi Wang, J. Feisheng Wong, Lui-Sang Wong, Nanying Stella Wong, and Victor Wong.

The 112 page book is illustrated in black and white, and is 6¾ X 7¾ inches. **$3.50** each.

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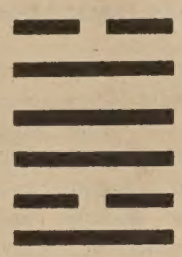

I CHING

By LILLIAN ROXON

ıe *I Ching* is one of the most important books in the ld's literature. With its origin in mythical antiquity, it occupied the attention of China's most eminent ›lars for thirty centuries.

; central theme is the continuous change and transıation underlying all existence. The *I Ching* teaches these changes occur in accordance with universal ;.

ıe wisdom of thousands of years has gone into it and it ıenced both Confucianism and Taoism.

ıe *I Ching* is not a collection of obscure magic spells, a very wise oracle, a divine revelation. The book often ıks in metaphors unfamiliar to modern readers. Evenly you not only get used to these metaphors, but you start enjoying seeing life through the clear eyes of 0-year-old wisdom.

›metimes none of the answers seem to make sense—ept one sentence. That one sentence might very well be crux of what the book is trying to tell you. Since much he book will continue to be puzzling, it is best, then, to centrate on those parts which are clear.

is pointless to get into arguments with people about *I Ching*. The scientifically minded who want proof the toss of the coins is no statistical accident won't get 'ou either believe or you don't. If you don't, you might like to use the *I Ching* to see how often it's right. It ›n is.

arl Jung, in his preface, believes part of the *I Ching*'s ıe lies in the way the user interprets his answer. In other ds, as with the interpretation of dreams in psycholysis, the book gives you back your unconscious which, ırally, can be very useful to those who wish to know nselves better.

he Chinese are horrified by this interpretation. They 't see it as subjective at all. But then Confucius, who ıldn't go near the book before he was seventy because lidn't feel he was wise enough, would be horrified at way people today sometimes use the book as a parlor ıe, a sort of ladies' oracle. In China, the book has been ›n seriously. For many centuries no major decision was le without it.

hat can you reasonably expect from the *I Ching*? What you reasonably expect from any wise and impartial d friend who, as someone recently said, has been there back and knows all the answers?

ven opened at random it's full of good advice and solid lom. On the whole, its answers are astonishingly to the ıt (people would not keep buying it otherwise) and considered. It's like having a good friend on tap, a d friend who gives consistently constructive advice ı an uncanny knack for summing up a situation.

ıe *I Ching* is at its best when it sums up what's going on tells you how the land lies. It's usually astute and quite n its pointedness is positively eerie. And nothing is more eerie than the way it rarely contradicts itself and, in fact, over and over again repeats the same theme to drive its point home.

After brilliantly assessing a situation, it almost always provides advice for the correct behavior under these conditions, taking its cue whenever possible from nature and the universe.

Like most oracles, it will indicate whether the times are favorable or not for a given course of action. It is especially good, and surprisingly modern, about telling you when to cool it and lie low, and when to proceed in confidence.

Since it was used by the Chinese in government, many of its metaphors are political. It is a pleasant exercise for the brain to apply these political metaphors to a personal situation. Hexagram No. 7, the Army, is about a nation organizing itself for war, but it can also be about a person organizing himself for a personal battle with his problems.

How to use it:

Throw three coins, concentrating on the question you want answered. You will get one of four combinations:
2 heads and a tail which is represented —— ——
2 tails and a head, ————
3 tails, —— x ——
and 3 heads, ——o——

Starting from the bottom and working up, six tosses give you a hexagram in one of the 64 possible patterns. At the back of the *I Ching* is a chart which tells you its number.

If you have tossed three heads or three tails, you have tossed a changing line, a line which changes into its opposite. —— x —— indicates a broken (negative) line changing into an unbroken (positive) one and ———— indicates an unbroken (positive) line changing into a broken (negative) one. This means that there are two hexagrams to be looked up in the back, the original one, and the one it is changing into. Both readings apply. The first represents the situation and the second what it is changing into.

When a line is changing, there is a separate reading for that line as well as for the entire hexagram. Thus, if the changing line is in the first place (the bottommost line) you should also consult the reading for the first place in the lines section after the main reading of that hexagram. If the changing line is in the second place, read the line for that place, etc. Some of the book's advice and most pointed comment is in the lines.

The analogies are limitless.

If you've got one thing on your mind but ask the *I Ching* about another, it will often talk about what's really preoccupying you. It picks up what's on your mind and answers so specifically sometimes that, even though you have not posed your question out loud, everyone present can guess what it was from the answer.

It's a very heartening book to consult because no matter how black the reading may seem, it always sees the light at the end of the tunnel. Thus you may get the word "misfortune" in your answer but, if you read carefully, you'll see it's really only a warning of what could happen if you permitted some situations to get out of hand.

All that the blackest readings tell you is to lie low and let the bad things roll over you because, by the very laws that rule the universe, they can't be altered—made "better"—and they can't continue for too long. Nothing can, not even good things, because everything, like the sun and the moon and the oceans and the seasons, is in a continual state of change.

The book is called the *Book of Changes* because it takes this continual state of change into account in its answers. When the throw of your coins shows a changing situation, you get two answers instead of one. One shows you how things are, another what they are changing into.

To describe in detail the actual process of this change, each hexagram or answer has six "lines" which correspond with the six lines of the hexagram. Some of the most specific answers and brutally frank assessments in the book are made in these lines.

The usual rule is to read only those "lines" which are changing in the hexagram, as only these apply. Jung, however, suggests reading all of the lines in the hexagram always as a sort of summing up of the potential of any situation. The lines are often a series of cautions and warnings of the dangers (but also benefits) lying inherent in a situation. They often suggest a way of behaving. Sometimes the answer seems meaningless until the lines are read. The *I Ching* shows off, giving back thoughts you just uttered, or even actual words. When you try to impress people, it can become annoyingly vague on principle.

Practice in using the book will bring the student smack up against the difficulties inherent in it, its obscure imagery and infinitely subtle ideas. But that experience of practice is an excellent basis for studying the book's ideas and philosophy.

* * *

Two helpful modern editions of the Book of Changes are:

I Ching (The Book of Changes), translated by John Blofeld, E. T. Dutton Co., 1968. Paperback, $1.45.

The I Ching, or Book of Changes, translated by Richard Wilhelm and Carey S. Baynes with a foreword by C. G. Jung. Bollingen/Princeton University Press, 1961. $5.95.

FORUM

The Pride of Identity

by JAMES LOUIE

The Berkeley Schools Asian Task Force would like to respond to the recent letter from Angela Wong, (FORUM, June 17) of Richmond. The letter raised the issue of Asian-American identity. She contends that our source of identity should be China's 5,000 year history and not the contemporary Asian-American history. She cites the Black and Chicano search which took them back to Africa and Spain. To sum up her remarks as we interpret them . . . Are we being fair with our children by denying them an identity with a glorious past and offering in its place an inglorious sojourn in America?

The search for identity by Asian-Americans as an earnest endeavor is relatively recent, precipitated largely by the Black experience. Let us consider the need for identity. Thru our textbooks and experience we were taught that we were all Americans, with equal rights provided under the Constitution. History, however, has shown that America's actions have not always reflected her words, that instead of being a pluralistic society, America is a dualistic one. This dualism consists of the dominant "in" group, which is composed primarily of white Anglo-Saxons and the "out" group which is everybody else.

Within this dualistic framework, however, there was enough "out" success stories to support the notion that there was indeed equal opportunity for all.

One of the reasons, but certainly not the only one, for the perpetuation of this dualistic society was the dissimiliarity in racial characteristics. In order to try to be "in", an "out" member has had to: 1) change his name if the racial dissimilarity was not too obvious, 2) "pass" if the skin color approached white, 3) marry an "in" member. Even these had their share of pitfalls. This dualistic society might have gone unnoticed much longer had not World War II and the decline of colonialism taken place. These two events were instrumental in exposing the dualistic society. American is now having growing pains, converting from a dualistic society to a pluralistic one. The conversion is painful because America was avowed pluralistic when in reality it wasn't, and the pressure to convert is from within, not from without.

★ ★ ★

What does this lead us to? It leads us to a need for identity of the various components of the pluralistic society. There is a need to identify each component so that each can appropriate its role in the pluralistic society. There is subjectivity in identity; society's concept of a person's identity may not coincide with the person's own concept of his self-identity. In our dualistic society one tries to (as he is led to believe he should) identify with the "in" group so he can survive or succeed. When the attempt is made, however, he is tolerated until he becomes a threat.

The Chinese in America, prior to World War II, were basically sojourners. America was a place to earn capital to return to China to live comfortably. Although many of the American-born were not completely sold on this, the sojourner concept was a major factor in shaping their attitudes and thought patterns regarding American life.

Being sojourners, the Chinese did not press for acceptance by the American society. Being sojourners, the Chinese were identified with the culture and country of their origin. The American society was amenable to the sojourners because a cheap labor force was readily available. When this cheap labor force became an economic threat society became less amenable. It was not coincidence that alien exclusion laws were passed during periods of economic depression. With this sojourner background there was no particular motivation to assimilate. Recall the admonishments of our parents not to associate with the white kids. Whether or not we wanted to, American society identified us with our ancestral country and culture. Whether or not we want to today, we are still identified as such. Because of our racial characteristics we will always be identified as such. We cannot deny or change this even if we want to. We do not want to.

★ ★ ★

However, this has put a burden on the American-born Asians that we have been unable to carry effectively. Because of this Asian identification the American-born Asians are "endowed" with all the attributes of Asian culture by American society. This "endowment" has placed many American-born Asians in awkward situations unfairly.

What the Task Force is saying is that the American-born should be given an opportunity to identify with his experience in America. When we say identify with our American experience we mean identify with the subculture that developed during our history in America. Our parents and ancestors came with life styles, traditions, mores and living habits of their villages and provinces. These are often practised and perpetuated even when they are no longer relevant or practiced in China. I am reminded of arrivals from China that are appalled and bewildered by practices that were abandoned long ago.

The culture that our parents passed on to us was really folkways and mores. It was a perpetuation of eating habits; observance of customs relating to birth, marriage, and death; festivals, and modes of behavior attributed to Confucius and others. These folkways often conflicted with the ways of the American scene. Our parents had to provide for their families under adverse conditions. These adverse conditions served to strengthen the sojourner concept. Recall how often our parents repeated the desire to return to China (home) to enjoy the fruits of their labors.

It was not until China was unreturnable that the sojourner concept was laid to rest or became dormant. Concurrently, more and more opportunities heretofore denied to the Asian-Americans became available. This resulted in more assimilation into American society. This development was to be expected. After all, weren't we born here, and isn't this our country? Weren't we taught this in school and by the American society?

We cannot deny or avoid being identified as Asians. So be it. However, our cultural identity should reflect our American experience. To be sure, our experience has not always been pleasant. But these are facts, and facts are not to be denied. Out of our scarred experience have come strength, endurance and accomplishment. That also is a part of our experience.

This has motivated many to try harder and we should be proud of our successes in spite of the hardships. To identify with struggle and hardship is not inglorious; was not the struggle for liberty in 1776 one of the most glorious chapters in American history? Many descendants of that struggle boast of their ancestral identification with it.

Our youth is not shortchanged when he identifies with our American experience subculture. The Asian experience in America has

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dentity

-Continued from Preceding Page

ways been pleasant, but it is our :perience and to deny it would be deny our existence. Rather than passive negative acceptance, we ould encourage our youth to un- :rstand our experience. Our youth n then: 1) be aware of what their ıcestors endured, 2) be sensitive what their parents are facing ›w, and 3) be prepared for their ture.

The Task Force feels that our merican subculture should be our imary point of identification be- use we developed it, and it is ours. 'e can take pride in our struggle d our youth can share in this ide. To do otherwise would be deny our identity, and theirs.

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Asiantown:

–Continued from page 1

Prior to World War II there were twenty or so Japanese business establishments and professional offices in the area. Today, only the Japanese Buddhist church remains. Dr. Sano hopes that Asiantown would attract the Japanese from the suburbs back to the community.

Though few Filipinos live in the neighborhood, there are half a dozen Filipino restaurants and saloons flourishing around Ninth and Webster.

Youth misses "homeland"

A Stockton youth who holds a Taiwan passport but who has never set foot in that country has kept that record perfect despite a four-month tour of nations, many in the Pacific area.

The youth is Mason Chan, 20, who recently completed his first semester of college aboard a converted freighter, the seagoing campus of the College of the Seven Seas.

Because he was born in Red China and is in the United States as an alien on a permanent resident visa. Chan was faced with the problem of finding a country willing to give him a passport.

His request for the document from the United States was turned down. And Red China, he discovered, is not known for its graciousness in helping American residents.

Luckily, at the last minute he found a willing "host" in the National Chinese government of Taiwan, which issued the document in spite of the fact Chan had never seen the country.

The closest the young Stocktonian ever came to seeing his "homeland" was when his alma mater sailed from Japan to Hong Kong on a course taking him within a couple hundred miles of Formosa.

Other ports of call for the collegiate ship were Hawaii, Thailand, Singapore, Ceylon, India, Kenya, Tanzania, South Africa, Senegal, Morocco, Spain and Portugal.

Stays in port lasted from three to seven days, Chan reported. While at sea, students attended classes six days a week so as to have complete freedom from school while in port, he added.

A 1969 graduate of Stockton's Edison High School who plans to major in art, Chan won two scholarships to pay for the cruise which normally costs $4,000. He plans to continue college in the fall at Chapman College.

Chinese fowl keep heads

SACRAMENTO—In spite of legislation soon to become law which will require, among other things, that the head and feet be removed from poultry before shipping or marketing, an exemption permitting fowl intended for Chinese families to remain whole will continue in effect under a federal poultry regulations provision for exemptions based on religious dietary laws.

Assembly Bill 1041 states "It is unlawful . . . to offer for sale or transportation . . . any slaughtered poultry from which the blood, feathers, feet, head, or viscera have not been removed. . . ."

Acting on letters from Assemblywoman March K. Fong, Buddha's Universal Church of San Francisco, and the Consulate General of the Republic of China attesting to the ritual nature of the practice of leaving the head and feet on the chicken, Jerry W. Fielder, director of the California Department of Agriculture, assured us recently that his department does not intend to alter the exemption.

In a letter to Assemblyman Ray E. Johnson, author of the bill, Mrs. Fong said that "the whole chicken, duck, or any other kind of poultry is important to the Chinese. It has particular cultural and religious significance in the Chinese traditions. Customarily, the Chinese make sacrifice with the entire fowl. Failure to offer the whole bird could be interpreted as an act of disrespect. . . .

"The head bears special connotations to the Chinese. It represents the beginning . . . the top . . . the most important . . . the finest. Without it, the fowl is incomplete and unacceptable to whomever it is being offered.

"Socially, it is impolite and gauche to serve a fowl without its head. The head and tail are always prominently displayed when it is properly served.

"Gourmets find the head or tail especially delectable. A host could be considered ignorant and stingy for not serving the head or tail.

"Traditionally, the Chinese utilize all parts of the fowl in their cooking. Chickens' heads, feet, viscera play a most savoury role in Chinese cooking. To sell a whole chicken without its head, feet or viscera is unheard of amongst Chinatown shops and housewives. In fact, it is traditionally considered good, sound health practice to buy and cook freshly killed and prepared fowl. All of the Chinese chefs insist on obtaining the 'whole' fowl.

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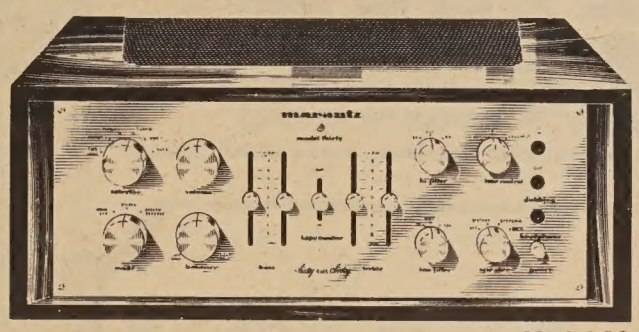

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Letters

—*Continued from Page 2*

gether on the needs of the youth of today.

The sleeping lion at Galileo is waking up. The new Parents Advisory Committee has over 250 members and focused on the first problem at Galileo — overcrowded conditions. Unfortunately, their efforts were not understood by many because of the disunity in the community and the dividing and scattering of purposes by individuals. For example, the recent misleading statement in the Forum: "Observers note that the Fort Mason 'issue' is probably a fake issue, since Galileo High is not overcrowded in reality, but only on paper."

The Parents started this campaign through the new Site Advisory Council and the students and teachers cooperated because they know that adequate space is the *first step* toward getting needed programs, and tutoring. Now is the time for the Community and the School to join hands to get united action, not to tear down the efforts being made in behalf of the school community.

Now that Galileo has more space, 95 per cent of the tearhers will now have their own classroom, instead of floating from classroom to classroom. This will settle things down considerably and allow teachers to set up better teaching situations for the students. Now that we have adequate space, we can attempt to solve the need for English as a second language class.

Most parents and community members are *not* aware that it is a *School District* policy that anyone of high school age and who can't read at a seventh grate level, must attend Samuel Gompers High School. This takes action away from the school teachers and administrators as to which students they are allowed to accept. Therefore schools like Galileo do not get funds for ESL teachers or materials. Any program that is set up then by Galileo, cuts out some of the regular program for students.

On January 20 of this year, I spoke before the Board of Education on the needs of the English as a second language program, before a packed Board meeting of Community leaders and teachers from Marina, Francisco, Hoover, Roosevelt, Galileo, Washington, City College, Commodore Stockton, Washington Irving, Samuel Gompers and others. There were also two bus loads of Chinese parents and students, who came in a pouring rain to support the demands for an expanded ESL program. That is what the community and teachers must do to get budget funds allocated for ESL at Galileo.

The time to get together has come again. Now that Galileo h additional classrooms, we can r a full ESL program. But there a no teachers or funds given to We ington Chew to accomplish th The School District must chan their policy. One solution is transfer the 165 Chinese ESL s dents from Samuel Gompers Galileo, and transfer the Chin ESL teachers and bi-lingual Cou selors to Galileo. This will acco plish many things without furth budget money. First, it will provi the much needed ESL program Gal; second, it will provide t much needed bilingual teachers a counselors for the many students Galileo with language probler Third, it will allow the Chine students to attend a comprehensi high school in their own neighb hood, instead of forcing them travel across town and attend a n comprehensive high school. Four it will allow these students to wo into the regular programs and ta Art, Music, P.E., etc., with the r of the students. Fifth, it will all ESL students coming from Franc co and Marina to continue th ESL and attend their neighborhol school. Sixth, books and materis can be set up in a Resource Roo Seventh, coordinated tutoring be set up.

To accomplish this, the Board Education policy of forcing E students to go to Samuel Gomps must be changed. The Board v listen to a united school and co munity. Now is the time. To ha a program ready for September, t must be accomplished this mon Does the Chinese Community ce enough to do anything about th Mr. Lum and Mr. Donahue can up this program at Galileo if its okayed.

Let's get it all together and things done for the youth of to so they may be the leaders of morrow. It is in your hands o create changes that have a *posit* action on the problems at Gali As a teacher at Galileo, I ask y help now.

Gerald J. DeRyan
Galileo High School
San Francisco

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NEWS NOTES

Fellowship workshop

Fellowship Workshop, a human relations workshop experience for high school youths will be held at Jones Gulch in La Honda, August 23 through 29.

The 4-year-old workshop brings together youths from different racial, religious, social backgrounds to share ideas on youth-oriented issues.

Besides learning, planning and organizing follow through actions, the workshop offers a week of fun in the sun with swimming, sing-alongs and cookouts.

The cost is $50 with some financial aid available. For details telephone 221-6154 or 982-4003.

Hiroshima film

"Hiroshima - Nagasaki, August '45", a film produced by Columbia University, will be shown at the Chinese American Democratic Club meeting tomorrow night.

The meeting is scheduled at 8 p.m. at 1042 Grant Avenue on the third floor.

Cook's tour

There are still openings in the 965 Clay Street YWCA's Cantonese Home Cooking classes beginning Wednesday and Thursday afternoons, August 12 and 13, and Thursday evening, August 13.

The emphasis will be on delicious, economical and easily made family dishes. Students watch the preparation and sample the results for five once a week sessions for $10, with a $5 lab fee and $5 YWCA membership required.

Cooking teacher is Mrs. Margaret Wong, a well known Bay Area authority on Chinese cooking, who plans to follow her YWCA classes with a privately conducted 23-day gourmet tour of the Orient leaving San Francisco October 9. She and her tour guests will fly via Pan American to Japan, Taiwan, Thailand, Singapore, and Hong Kong, and take lessons with famous chefs in each of these areas.

For information about the tour call 397-4790; about her YWCA classes 982-3922.

Driver killed

Jensen J. Lau, 26, of 1640 Mason Street, was killed last Saturday when his car smashed into an abutment of the bridge over Third Street at China Basin.

Officer Jerry Foster said the car was traveling at high speed.

Funeral services were held yesterday at Cathay Mortuary.

Tea totals

Taiwan exported 962,442 kilograms of tea in the second half of June, the Taiwan Tea Industry Association disclosed recently.

Of the total, green tea topped the list with more than 701,000 kilograms. It was followed by black tea, 114,000 kg.

Japan was the biggest buyer.

Amvets

Golden Gate Post No. 34 of the American Veterans will install Post Officers Sunday at 2 p.m. at the Hoy Ping Association's auditorium at 731 Sacramento Street, San Francisco.

China Airlines

China Airlines Ltd., which earlier this year inaugurated jet service between the Orient and San Francisco, last week said it expects to start service between the Orient and Los Angeles via Honolulu next year. It has effected a major reorganization of its North America management structure an anticipation. Carl C. H. Ma, vice president for North America, will supervise North American activities from his base in San Francisco.

Annual outing

SAN FRANCISCO — Flood Park is the site of the Hung On Tong Young Adult Group's annual outing on August 23rd.

Bus and admission tickets are on sale at Bow Hon, 850 Grant Ave. Deadline for the former is Aug. 15 and Aug. 21 for the latter.

There is a fee of 50 cents per car for entrance to the park.

Tickets are good for free soft drinks and a raffle drawing.

Board elected

SAN FRANCISCO — Frank G. Lowe, a San Jose real estate broker and flight instructor, was elected president of the Board of Trustees of the Institute of Sino-American Studies, a non-profit educational institution, at the annual Institute meeting recently.

Lowe is active in community affairs in San Jose where he also served as a trustee for San Jose State College's "Flying 20's", a nationally recognized flight school.

Lowe, 42, is a native of Canton. He attended school in Canton, and came to the United States as a youth. He graduated from San Francisco's public schools and attended San Jose State College.

Also elected to the board of Trustees were Dr. Hugh S. Baker, vice-president; Francis M. Yee, treasurer; Mrs. Anita F. Curry, secretary; Mrs. Jane Gaboury, assistant secretary/treasurer; members Mrs. Sterling W. Avery, John T. Ma, Henry F. Grady, Jr., C. Y. Peng and Mrs. Jay R. McCullough.

Legal

The Chinatown office of the San Francisco Neighborhood Legal Assistance Foundation has an opening for a bilingual attorney. The attorney must have demonstrated trial experience and a fluency in conversational Cantonese.

The annual salary is between $11,000 and $16,000, depending on experience. The attorney must have a commitment to the Chinese community and a desire to improve the socio-economic conditions that exist in the community.

Jeanne Young, daughter of Mr. and Mrs. Frank Young of Oakland has announced her engagement to Willie Kee, a news cameraman for KTVU-TV. The wedding is set for November 8th at the St. Andrews Lutheran Church in San Mateo.

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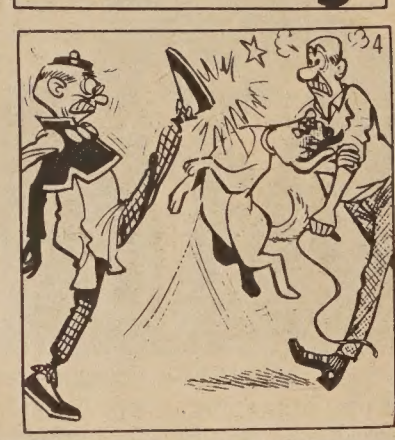

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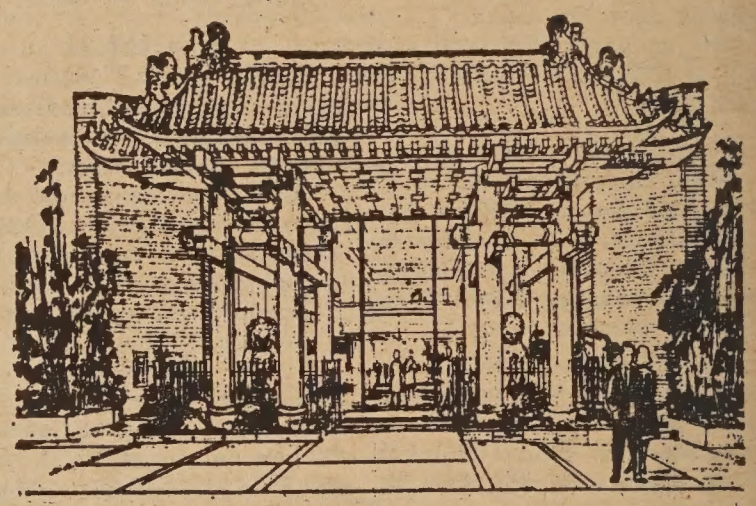

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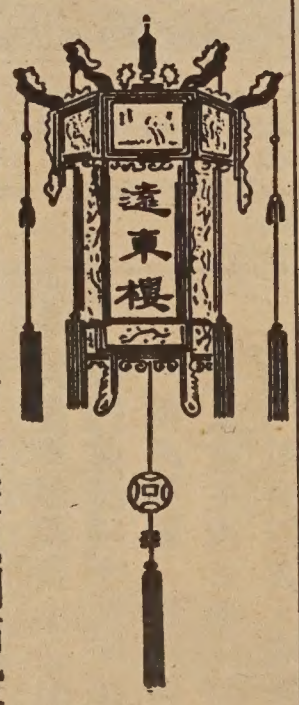

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荷里活明星的眞面目

電影觀衆對於影星們的面目是容易清楚的。可是對於他們的心靈，他們的感覺，他們的愛好，却不容易瞭解。這兒搜集了一些好萊塢影星衷心說出的話，來幫助電影觀衆們去認識他們的眞面目。

英格烈褒曼說：「……我是一個沉靜的瑞典女子。但是當我離開攝影棚的時候，我却喜歡像義大利的主婦一樣地生活。我愛人們。當我扮演另一個人時，我就會產生了更大的安全感。我的記憶力很差，但這對於我却是一件幸運的事，因爲這樣可以使我容易忘記很多事，從而使我易於寬恕別人。我認爲未來才是值得人們去想的，此外，人們是不必花那些腦筋，因爲花了也沒有用。」

庇雅顏芝莉說：「……我曾經想把現實生活中的我，表現銀幕上。這樣的我，是一個愉快，愛笑和萬分幸運的女孩子。我感激上帝對我這樣的賜予。……」

安娜卡遜妮說：「……我對於自己來說，是不很確知自己是怎樣的一個人的。但是我明白自己的感覺，也懂得怎樣生活。……我是一個佛教信徒。我有這樣一個願望，就是希望盡量利用自己的天賦條件，同時能學到自滿地生活。……」

謝利路易士說：「……我是一個喜劇演員。當我年紀少的時候，我是一個非常容易產生恐懼的人。這樣的心理，一直到三十歲時，發覺我自己已是成年人後才止。我成年以後，憑着我妻子的協助和我自己所受到的教訓，我獲得了心靈的平靜。此後，我再也不感到恐懼了。……」

羅拔韋納說：「……從前我是一個高爾夫球員。現在我仍然喜愛着體育運動，不過我却轉爲愛好划船和釣魚了。……作爲一個演員，我希望我在銀幕上的長成，有如現實生活一般。我喜歡大笑和講笑話，因爲我是一個樂觀者。」

珍曼絲菲說：「……我有時覺得我自己像是一件奢侈品似的；但是我却希望一天能成爲必需品。……我認爲好萊塢不一定是最時髦的地方，在這裡，一個把前面裝飾得太過份的女孩子，在背地裡却會遭到別人最多的議論。」

茱莉倫敦說：「……我是一個經常好動，經常要求獨立自主的人。……我相信人類最偉大，最崇高的力量，就是能愛其身旁的人。……我喜歡唱歌，朋友，陽光；更喜歡和我的孩子們一同歡笑。……」

李察伊根說：「……我是一個男性，常常被那些滿身香氣的女人所迷惑。……我也是一個勤懇工作的演員。我從工作中瞭解到，一張試鏡通知書並不一定就是前途的保證。……我是一個沉靜的男人。我不喜歡人們用熱情或粗暴向我侵襲。……」

狄波拉加說：「……我是一個女人。我知道我已擁有世界上最寶貴的東西——愛情。我是一個有目的，有生命力的女人。……夢想有時候是美麗的，但是現實却是眞正能充實生命的東西。」

孟甘穆利奇里夫說：「我是一個理想家。我不管是否應該從這個並不完美的東西，然而我還是願意繼續地去尋找。……在工作的時候，我常把全神貫注下去。我常常都用最高的尺度來衡量我自己。……我不輕易和人們交友，但是當我獲得一個朋友時，我們的友誼將是長久的。」

華埠簡訊

人權會爲促使假日酒店完成僱用華埠居民之保証，特舉行第二次會議，出席有重建局代表及華埠有關團體人士十多位。會後結論如下

(一)組成談判小組，由人權會，加省人力發展中心及華人職業協進會代表與酒店進行招募站。(三)將來招募工人時將強調以華埠失業人士爲優先。(四)除雜工外談判小組將要求酒店方面僱用管理及行政人員。(五)計劃訓練不能操英語人士任職。

※

爲響應十一月普選民勢力，加省人力發展中心爲職於八月八號、九號及十五與十六(星期六與星期日)共四天，在華埠展開選民登記運動，登記站將設兩處：一在都板街壹壹四零號聯邦貸款會樓下；另一則在花園角。據主持人士稱：凡年齡廿一歲以上，及已入籍而前未登記者均合格。登記手續極爲簡

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※

本埠廣東國民大學校友會。定於八月十六日(星期日)在斐孟中央公園舉行郊遊大會。該公園乃斐孟市最近建築完成。專爲市民遊憩之所。內部設備新型完善。環境優美。田三藩市華埠起程。行車約四十分鐘可達。實最理想之郊遊勝地。是日午餐、涼水、咖啡、茶等所有食物。全部田校友陳新堯、朱瑞瑛夫婦負責。免費招待。歡迎全體校友携同眷屬踴躍參加。並希在八月十三日(星期四)前。與莫鏗、順等校友接洽。以便準備車輛接儀前往云。

△

鄺允輝三千金—美嫦、美珍、美銀，將代表北加省網球會前赴美東參加全國少年組網球比賽，鄺氏夫婦偕行。

旅費方面，去年華人會組委員會籌募，尚有餘款三百零一元七角五分，由該會委員周龍驂，黃自威，黃定國交鄺氏姊妹收。

浮沉島

在里維尼亞的伊芬根湖中，有一個離奇的島，每年陸沉一次，在十月至十一月間，全島給湖水淹沒到無影無踪，但到寒冬過後，該島又告出現，而且島上滿是綠草，湖畔的農民紛紛渡到島上，把島上全部青草割清，運回村裡作牛馬家畜飼料，等到次年它再從湖裡露面的時候，又一樣把島上綠草割清，而村民們每年在島上的收獲，却足够維持着家畜一年中所需的飼

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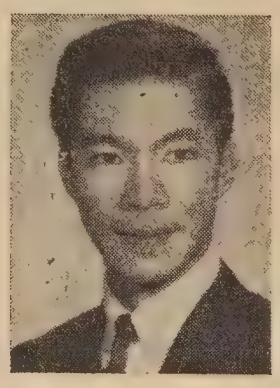

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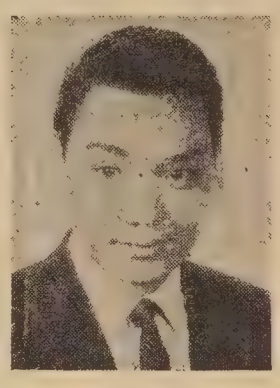

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▲八月十三晚（星期四）
民間倫理悲劇 梁山伯與祝英台

▲八月十四晚（星期五）
怪異奇情名劇 碧波潭畔再生緣

▲八月十五晚（星期六）
家庭倫理名劇 紅梅閣上夜歸人

▲八月十六晚（星期日）
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金山掌故

斧頭仔

（上）

聚芬樓主

提起堂門，斧頭仔，這眞像一場噩夢一樣，那雖是一百幾十年以前的舊事了，但老華僑們談起，猶有餘悸！

當初堂號的興起，本是一件好事，因爲華人遠托異國，知道非團結不足以生存，基於「互助互惠」的原則下，先後成立了各種公所和姓氏宗族團體等，但有些小姓或因地域關係而不能加入普通社團的，便聯合組織堂號，增加力量。

華人在美組織堂號，是在美國南北戰爭之後，第一個堂號名叫廣德堂，成立於一八五二年，第二個堂號爲協義堂，成立於一八五四年。

堂號和普通的公所或宗族社團組織稍有不同的地方，是前者「職業化」，後者則僅屬「聯絡感情」團體，也可以說是業餘性組織。

何以堂號「職業化」？因爲他們養有「斧頭仔」，是不假政府法律解決糾紛，而以民間力量執行「堂規」，維護正義，助弱扶強的，「斧頭仔」是執法者，早期槍械還沒有流行，堂號的「散仔」以「斧頭」作武器，所以把他們叫做「斧頭仔」。

據說第一個堂號「廣德堂」是由麥華創辦的，他倣效西人VIGILANCE COMMITTEES的辦法，以此爲藍本創設堂號，其宗旨本來是正當的，我們且看看後來紛紛組織的堂號，他們的名字不是很响亮嗎？如義，善，良，協，安，公，勝等都是義正意明的招牌，可惜後來變了質，漸漸帶上中國黑社會意味，進而包庇烟賭娼等，爲了爭奪地盤而發生堂門，這是在所難免的。

現在這些事情都過去了，所以我們說它是一場噩夢，其實這噩夢不僅發生在華人社會，百年前美國的小城鎮不也常常殺氣冲天嗎？我們只要看看「西部電影」的故事，一言不合，打將起來是「家常便飯」，這是當時的社會環境及風氣所致，同時一八五零年間，中國正發生太平天國革命，也引起了許多海外華人的「鬥志」。

「斧頭仔」之職業化，是有合同的，如果因職務上與人打鬥被殺，其家屬可獲卹金五百元，如果受傷，堂號包起所有醫藥費，不論有差事或無差事，每月領津貼十元，若被警方拘捕入獄，堂號發給安家費每年一百元，告老退休，一次過發給「利是」二百五十元。

到「斧頭」武器爲槍枝所代替以後，暗殺之風更盛，職業槍手均爲各堂號所羅致，其名稱仍爲「斧頭仔」，對於槍枝武器，他們自己有一套口語，如叫「來福槍」爲「大狗」，「左輪」爲「狗仔」，入子彈叫「餵狗」，開火叫「狗吠」等是。

在一八八零年至一八九零年代，是三藩市堂號的全盛時期，大小堂號或明或暗活動者共二三十間，對於「斧頭仔」人數，警官派賴士曾於一八九八年發表一項報告，謂共有三千人，但當時的大清領事館總領事何耀，估計不過四百至五百人左右，即使是後者估計，我們現在想起來，倒也是一個可怕的數目了。

如果發生堂門，正所謂槍彈無情，死傷的不一定是堂門的兩方人馬，無辜受累的比比皆是，所以有些華埠居民，在堂門的緊張期間，大多避難他方，這裏而且還發生過一個這樣的故事：

一八九三年，三藩市盛傳在海狗山的海灘附近之沙丘上發現「海鬼」，在白天裡看不到它，但在細雨迷朦的黃昏和大霧迷漫的早晨，便會看到一個幽靈似的暗影在沙灘出現，太陽出來以後，影子不見了，但却在沙灘上留下了腳印。

這在市民心中是一個謎，人們互相傳說，加油添醋，把這「海鬼」說得更神秘了，直到同年的三月，這謎才被一個新聞記者揭發。

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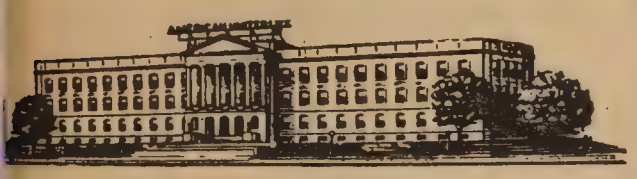

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爲何「無所禱也」

余卓雄

人類第一次登陸月球的成功，除了地面上五萬個工作人員的智慧和合作外，很少人會想到地球上全人類也曾一心祝禱，那幾天的緊張和興奮，可謂史無前例，八個月後，太陽神十三號遇險，除了鐵幕國家以外，世界人類再度一致禱告上蒼，賜予意外的平安，焦急之情，也許使無神論發笑呢。

我家嘉恩還在唸小學二年級的時候，有一天回來說：「從今天起，我們吃早點不用再祈禱了」。我心裏一怔；「爲甚麽」？「老師說是違法」。「違法」？原來大理院已經判決了不得在公共學校祈禱，十年來美國變得面目全非，一個社會的道德神經中樞飽受損害，到現在還未有更好，更實際的方法來代替祈禱，只要看太空船在千鈞一髮之際，沒有人會笨到向太空署的控制器求告可知。使我想起了譚祖鈿博士說過：「基督與孔子的最大分別，就是中國人雖尊孔子，但不會向孔子禱求」。

近幾年美國有人專事反對宗教，上書請禁祈禱勝利，又請判太空人在飛行時誦讀聖經爲違憲，又鬧着說紀念登月郵票涉嫌宗教意味，那天全人類爲在太空中的冒險者求庇護，不知道他們是否妒忌？一旦自己身處其境，會否勉强低首默禱？還是力裝鎮定，死辯人定勝天？

歷史上不少偉人其私禱生活甚嚴，孫中山先生倫敦蒙難，祈禱至虔。諸如華盛頓，林肯的禱文，傳誦後世。美國國會和省議會開會前祈禱，乃以大任當前，盼望神助，視爲國本。祈禱不是弱者，是勇敢信賴，誠開金石。人如果連最後的希望也被剝奪，只准憶苦，那始。在太平盛世既爲屬靈的呼吸，在危急關頭往往是奇蹟的開眞是哀莫大於心死了。可幸祈禱雖可禁於公共場所，但人心裏和上帝私語無阻，禁令等無也。

我國先民均禱祭於天，天子四季設壇爲民求福，孔子生病，子路請禱，子曰：「丘之禱久矣」。孔子信天爲太上君，不可欺。天有公道，主宰萬物。

然「天」者何許人？在東方從未有清楚的印象。我最近參加一個舊式的喪禮，致祭文者讀出了「敬告如來佛祖，耶穌基督，穆罕默德，聖雄甘地……」排名不分先後，聽下去毛骨悚然。我們的家族有祖先神祉，國家有社稷忠臣，街巷間又盛行厲鬼狐仙，以致祈禱對象有如恒河數沙。

如果每個神靈都爲擁己者降福，天下難免多事！年年新歲，演出了祭灶的喜劇，人企圖以食物賄賂天官賞罰，何不先修心養性？這些愚民遺毒，着實使禱告者也喃喃不知所謂。受印度影响的汎神觀，使神佛滿天，近世紀傳道拓荒者冒了人吃人的大險，才說服了非洲野人太陽本不爲神。想不到竟有人以「太陽」自居，這是人要把「天」披于一身。當日希特拉敬禮雖然威風，看穿了還不是手足無措之狀！人豈能自救？

太空人羅維爾在艙口望出去，黑暗無邊。他開始害怕如其水電和養氣用盡，他將要在太空中飄流到爆炸爲碎片。沒有禱告的生命也如此，漫無目的。一直到靈魂沉淪永死。畢竟太空人平安回家了。

他們的遇險，促使我們對上帝的重新信賴，似乎可悲。人非要到最後才呼天叫地麽？有時在患難中蒙天垂聽，試想平日若能保持與上帝的聯絡，我們的生命該是多麽豐滿！

原來反對上帝者一向自知「獲罪於天，無所禱也」。索性遷怒架仇，但上帝才不小氣呢。耶穌說：「你們祈求，就給你們……誰有兒子求餅，反給他石頭呢」。這一來，連罪人也給予自新的機會了。

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連載小說

墻裏・墻外（十）

周敬

前文提要：李宗平太太在港死了，獨自困在四堵寂寞的牆裏。牆外，他的鄰居黃利夫婦不和，宗平因同情黃太太翠雲而互相愛戀，黃利因賭輸了發脾氣，以切肉刀刺傷翠雲，在醫院裏，翠雲想透了，決心和黃利離婚。

「你怎樣了」？

「沒關係」，翠雲苦笑着：「我今天看到你對我們的愛情點了頭，無論怎樣的痛苦也抵不住我心裏的快樂的。」

這時醫生進來，測過了體溫，按下脈膊，表示她現在不能太興奮，叫她最好睡一覺休休息。

宗平準備離開翠雲回去，可是却給她一手拖住，她說：「我要好好地聽醫生的話，珍惜身體，宗平，讓我握着你的手睡覺吧，這樣我會睡得更甜蜜一點的」。

宗平依了，坐在她的床沿上，望着她像小孩子似的輕輕地閉上了眼睛，慢慢地像睡着了，但不一會，她却又瞪開了眼睛溫柔地說：「握着你的手，像一隻飄泊的船下了一個安定的錨，我一定睡得很安穩」。

「那末你乖乖地睡吧」！宗平像哄孩子似的輕拍着她的手背。

翠雲再度含笑地閉上了眼睛，過了十多分鐘，她的呼吸漸漸地平勻了，握着他的手也弛鬆了，這次她眞的入了睡。

宗平看看腕錶，時間已不早，他還得回店裏照料生意，於是輕輕地站起來，望了望翠雲那安詳而浮現甜意的臉，準備出門，可是他忽然想起甚麼似的，從懷裏掏出一張紙來，寫了幾個字，放在翠雲的枕邊，讓她醒來可看到，那不是一張告別的字條，而是寫着意味深長的四個字——『猩猩相惜』。

翠雲醒來看到了，她會作會心的微笑的，因爲宗平這個「猩猩」不再裝假了。（全篇完）

宗平吃驚起來，忙把她扶回原狀。

有聞筆錄

美國人去年飲酒多少？說起來使人吃驚，共飲去三億六千四百萬加侖，較前年增加百分之六。

這裡所說的酒，是指烈酒而言，並沒有把葡萄酒等計算在內。如以普通游泳池裝酒，則去年美國人所飲去的烈酒，共裝滿二萬個游泳池。

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數目統計顯示，美國男人，有百分之五十七從未吃過龍蝦的，有百分之二十四從未看過百老匯表演的；而佔百分之四十的男人，則從未出國旅行。

周敬著：

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以三藩市爲背景的一部長篇小說，題材現實，故事動人，文筆優美，金門橋畔衆生相在此活現，全書廿萬字。

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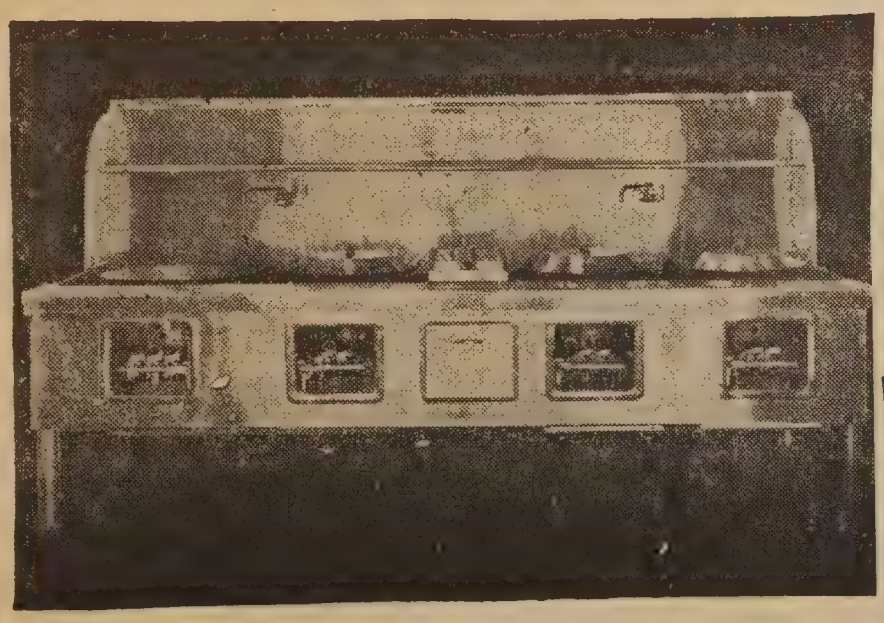

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時事述評

惜分

△中東停火開始——以色列與埃及接受美國和談建議後，星期五午夜開始雙方實行建議之停火至少九十天一項，聯合國中東和平專使翟令亦經在聯合國總部開始與以埃兩國代表洽商和談議程，以便進行。

以亞雙方停火，原於一九六七年六天戰爭之後，由聯合國安全理事會議決議，飭令實行。惟雙方衝突屢起，雖無全面性大戰，而砲戰空戰與遊擊戰則繼續不已。此次美國建議和談之停火，則爲砲戰空戰與遊擊戰等實際全面停火。亞拉伯國家接受美建議者，埃及，約但，黎巴嫩之外，有蘇丹，突尼西亞，摩洛哥利比亞，科威特與北也門。惟叙利亞伊拉克與阿爾及利亞表示反對，蘇地亞拉伯未有表示。巴力斯坦解放陣綫各組織，則誓作戰到底。巴力斯坦遊擊組織分佈約但，叙利亞及黎巴嫩邊境，突襲以色列及其佔領區，可能繼續不已，伊拉克派有部隊分駐約但及叙利亞雖間有砲火轟擊以境，惟實不多見，伊空軍機亦未嘗試行與以機交鋒，料叙利亞與伊拉克在停火期間，未必敢於向以挑戰，自取敗亡。

難題在和談進行，埃及外長列德在開始實行停火之後稱：和談程序應由草擬以色列佔領軍撤退日程開始，惟以色列總理梅亞夫人則謂非埃雙方協議和平解決辦法，以佔領軍決不撤退。埃及堅決要求履行安理會議決議，以軍撤回一九六七年六天戰爭以前之界綫。以色列則要求重新協定彼此承認之安全疆界，訂在和平條約文內，然後撤退以軍於新訂疆界之內。兩者之間，折衷非易。鑑於以色列雙方過去多次戰爭，與此次接受和談以前雙方之內在爭論，任何一方決不輕易讓步。聯合國和平專使翟令過去之斡旋，雙方毫無成就，可以想見。除非美與蘇俄業已達成相當解決協議，並各於幕後分別施以壓力，使以色列與埃及雙方遷就事實，勿存奢望，否則不易拉攏。聯合國安理會議常任理事四强代表，星期三下午舉行長談，後據美代表約士大使宣佈，四强協議中東和談情勢殊佳，經通知宇譚祕書長促翟令大使進行。四强代表會後在中東和談進行中，必將有所檢討，協助解決困難。一旦達成解決協議，亦可能由四强保證中東各國獨立安全，並參加和平條約簽字。

惟恐天下不亂之中共，前已援助巴力斯坦解放陣綫，訓練遊擊戰術，並助以軍機。反對和談之叙利亞，伊拉克與阿爾及利亞左傾政權，均與中共密切聯繫，觀察家料其必將極力煽動破壞和談，並指責蘇俄克姆林富出賣亞拉伯國家與美「帝國主義」勾結，其影響和談進行可能非小，中東和談前途荆棘尚多，未可樂觀也。

△俄德互不侵犯——蘇俄與西德兩國外長星期五在莫斯科簽訂互不侵犯條約。此爲西德總理布蘭改善與東歐共黨國家關係政策之重要步驟，一經雙方國會批准，即可正式簽約生效。

西德在此條約中承認二次大戰以後喪失於蘇俄與波蘭之土地，亦即東德與蘇俄及波蘭沿奧德尼斯河之現行疆界。惟聲明西德並未放棄其統一德國之願望。此項條約如經西德國會批准，布蘭總理即將繼續推進與波蘭訂約，並與捷克建立正常關係，西德在未能實現統一全德之前，顧及現實，改善與東歐各國關係之外，並力求與東德改善關係。布蘭總理前曾與東德總理舉行會談兩次，雖尚無顯著成就，然改善關係之需要則彼此同感。予與時間加以蘇俄贊助東西德之關係改善，自有可能，東德外長溫莎兩週前經稱，西德如與蘇俄簽訂立不侵犯條約，則東西德改善關係之談判更易成功。

布蘭總理與東歐共黨陣營國家解凍政策，如獲成就，自具劃時代之歷史意義，在美俄四大强權核械武力恐怖僵持之下，既成事實無法打破，自當勉爲遷就追求其次，和平共存，蘇俄如獲安定西部防綫，無復後顧之憂，則其對付亞洲防綫之中共，即可集中全力，一決雌雄。歐洲國家互不侵犯，安全無虞，則北大西洋公約與華沙公約之對立形勢，因而取消，蘇俄駐軍東歐國家與美英駐軍西德，即不全部撤銷亦可大加撤減，東西德關係改善之後，雙方加入聯合國之可能大增，其意義誠非淺小也。

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千寶兩千歲

經於八月七日起在華宮戲院演出的「千寶劇團」，擁有五張王牌——李寶瑩，梁醒波，黃千歲，文千歲，尤聲普。其中李寶瑩以芳腔唱紅梨園，且有「青出於藍而勝於藍」之勢，穩坐花旦艷后之位，梁醒波是目前獨一無二的「丑生大王」，且貴爲八和會館主席，是婦孺皆知的「名伶」，尤聲普是老叔父輩男花旦尤驚鴻的兒子，家學淵源，爲後起之秀，是目前最有前途的鬚生，這裡打算談談的，是剩下來的兩「千歲」。

黃千歲和文千歲份屬叔姪，這次「叔姪兵」上陣，使「千寶」陣容更顯堅强。

黃千歲走紅粵劇壇達四十年之久，且歷久不衰，一個藝人的「藝術造詣」，應該是與時俱進的。一九五八年他曾來過美國，但只在三藩市和羅省登過台，而且爲時甚暫，相信許多僑胞還沒有機會看過他的戲，但在南中國，廣東戲迷提起黃千歲都會豎起大指頭來的。

黃千歲的開山師傅是廖俠懷，這是丑角的老前輩，而且在粵劇界佔有極崇高的地位。「千歲」的藝名便是廖俠懷給他起的。一向以來，黃千歲都是巨型班的正印文武生，所有粵劇的大老倌他都拍演過，近年在香港演出的新馬劇團，鳳求凰劇團，大龍鳳劇團等他都擔任重要角色。

黃千歲宜演文靜戲，唱腔做手，風流儒雅，袍甲戲也不錯，如這次「千寶劇團」最後一晚的「義薄雲天扶漢室」，他便將演「趙子龍」，威武而不粗魯，這是他的拿手好戲。

文千歲是他的堂姪，藝齡也有十多年了，因爲他自小便參加童子班，藝名「小千歲」，長大以後，不再稱「小」，便改名爲文千歲，他繼承了黃千歲的衣砵，唱工之佳，一時無兩，獲得一個「金喉小生」的盛譽。

本來黃千歲並不贊成自己的子姪走「戲行」，他自謙只讀了兩年書，希望子姪輩能受良好的教育，但文千歲在粵劇方面却表現了很高的天份，放棄了實在可惜，所以便傳以「衣砵」。

文千歲的唱片在美洲很流行，如以灌片的量與銷路的廣闊來說，他也應名列前茅了。從藝以來，他曾在星加坡，馬來西亞，越南，泰國等地演出過，香港的巨型班如「家寶」，「新馬」，「非凡響」，「大龍鳳」等，他都成爲當家小生，是一位「前程似錦」的粵劇新秀。

文千歲叫黃千歲做「二叔」，兩人雖份屬叔姪，但却親如兄弟，有講有笑，切磋藝術，在粵劇歷史上，前後兩「千歲」，當會互相「映輝」的。

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華埠人語

（接自中文版首頁）

五大老倌登台，連帶裝置，燈光棚面等均配合一流姿勢出現，尤其是音樂員，都穿了一套整齊的金黃色制服，份外「醒目」。

※

看過「千寶」首晚六國大封相的人，都大讚尤聲普「坐車」功架不凡，不僅爲後起之秀，即使前輩有此功架的，也屬少見。這個鬚生，準會走紅，他的台型好，臉型好，無疑穩坐鬚生首席了。

※

中華民國的七虎隊大敗日本的和歌山隊，榮膺太平洋區少棒賽冠軍，將「問鼎」美國的世界少棒「王座」。合際社記者看過七虎賽以後，預測少棒世界冠軍將爲中華民國所連蟬。

七虎現在嚴格集訓中，將定期八月廿一日離台起程來美，乘中華航空公司班招經日本東京，三藩市於美國時間亦廿一日抵達賓省的威廉波特城。

千寶慶團在華宮處陽演出，門前觀衆購票之擠擁情形。（李少吟攝）

「七虎」留美期間的饍食，將由駐美大使館派人照顧，每日供應三餐中菜，以免「七虎」小將吃不慣西餐而影響出賽情緒。

※

華人就業協進會在街上發傳單，認爲中國文化中心商業利益大於群衆利益，所以提出一句問號「站在華埠方面來說，這個建築物究竟是什麼？」爲了照顧群衆利益，該會要求「更多房屋」，「社區中心」，「更多的就業機會」。

※

世界著名的人間樂園和路狄斯尼，現由西方航空公司聯合舉辦有三天兩夜的遊覽節目，以低廉代價享受最豐富的節目，該節目現由華埠合群旅行社替僑胞安排一切手續，包括預定機票來回、住豪華舒適旅館及入場遊樂節目等。

※

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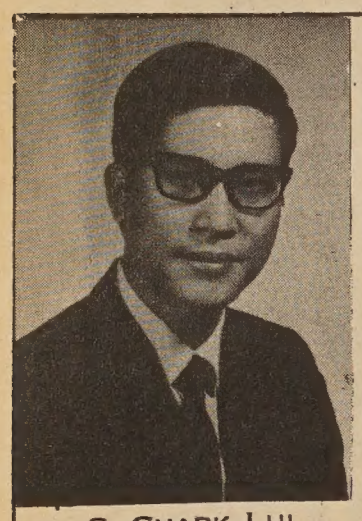

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金山客批世情

未來「反戰份子」

有嬰孩出生，其足底有子彈痕，蓋其母於懷孕期間曾因口角爲一男人槍傷。

金山客曰：此子長大，必爲「反戰份子」。

留髮不留台

台灣取銷「嬉皮」，留長髮者一律拘捕分別剪髮，登記後釋放，此例外籍人士亦難免。

金山客曰：辛亥革命成功，剪辮子運動雷厲風行，當時有「留髮不留頭」之語，如今可改一字曰「留髮不留台」，亦可適用於目前台灣之剪長髮運動也。

鐵鳥怕風箏

美國民航局，以保障飛機上落安全，近已通過新例，禁止放風箏及氣球等在空中浮盪實體，因此等物件可能妨碍飛機引擎使發生障故云。

金山客曰：飛機又名「鐵鳥」，鐵鳥之怕風箏，猶如大象之怕老鼠焉。

長髮嬉皮

加省各地理髮師，數百人齊集三藩市開會，主題爲「如何爲長髮嬉皮理髮」？

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中華民國五十九年（一九七〇）八月十二日•第四卷第三十一期•每份一毫半

Census count accuracy questioned

I Ching: a voice of ancient wisdom

心中育教人華辦籌
元萬百九達共算預

心，現經由羅森堡基金會撥款二萬五千七百元，作爲研究一項數達九百萬元的計劃。

該中心董事會主席爲劉伯昌法官，自獲研究專款後，現已借華埠經輔會爲臨時地址辦公，展開各項調查工作。

華人教育中心是一項龐大的發展計劃，特別爲訓練中國新移民而設。據劉法官稱：華人移民每年約有四千名到三藩市定居，其中約有一千五百名兒童需要協助補習英語才能跟上美國的正規學校課程。

劉法官預算以五百萬元設置一個集中各項研究器材以發展此項計劃之用，另四百萬元則爲建築中心經費。

衆所週知，華人新移民最大困難爲語言問題，成人因言語隔閡而謀職艱難，兒童因不懂英語而無法接受學校正規教育，此一問題早已存在，不過近年因大量移民湧至，問題更趨嚴重而已。

自從一九六八年七月開始，新移民法案生効以後，市教育局曾有統計，一九六九年七八九三個月共有五百名適齡兒童移民來美，定居在華埠北岸區，其中有百分之八十需要協助其英語方能就讀公立學校

華人教育中心主要目的，即爲集中研究，以解決不懂英語之華埠居民難題，進而發展雙重言語及雙重文化之教育，使成年人易找職業，而少年人易入學校，適應美國教育程度。在家庭間，第一代與第二代亦常因言語隔閡，文化衝突而劃上鴻溝，該中心在推行雙重言語，雙重文化計劃以後，整個家庭都可入學，不懂中國語言及文化者亦可在此中心學習，這樣也是消除兩代間距離的一個好方法。

現在華埠雖有各種解決華人言語困難的計劃，或普遍設立英語訓練班，但都是各自爲政，而且還沒有專家設立一套合乎標準的系統，華人教育中心是集中所有推行語文計劃的機構，在統籌統辦之下，以尋求最適合華埠環境的教育系統。該中心的藍圖，有以下九項重點：

㈠設立一個審核單位，以決定成人之就業及兒童就學之教育計劃。

㈡將草擬一項雙重言語計劃，以發展講華語之成年人與兒童教育。

㈢設計一項中美文化歷史比較教育計劃。

㈣設立一多元教材中心，以發展並實驗修正教材之施用。

㈤特別爲超齡及停學青年設補習班，發展職業機會及學辦職業訓練。

㈥溝通公私機構有關教育、職業及人事顧問之消息及材料。

㈦特別教育設備，以訓練職業技能及英語能力使能轉往其他職業學校繼續深造。

㈧設立一項教育計劃，專爲在教之教師提供方法及意見。

㈨考核及評判現存各項教育計劃或傳統之教育計劃。

華人教育中心，將可每天容納五百至六百人就學及各項訓練活動，並設備實驗室，圖書館等，所需基金，計劃向聯邦健康教育福利局申請，而民間基金會如福特基金會等亦可請求撥款協助。

李小瑩氏姐合懇李影親金•代燕）表與李全紅少美伶吟華李攝埠寶（

華埠人語

差李錦逝世後，「差李錦甜橙」這個爲我僑胞所熟悉的牌子也將起變化，由於錦伯的子孫均志圖別業，他的農場便進行出賣，新主是否繼續應用「差李錦甜橙」這個招牌，還是另起商標，則未可知。

※

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